examines her, assisted by Drs. Hall[xli] and Adams. They decide that she should be committed to the Provincial Lunatic Asylum, the precursor of the present institution on Queen Street West.

On Wednesay, April 29, sitting on her trunk awaiting the carriage to take her away, Mary calmly begins to cut her throat with a paring knife. Mrs. Campbell interrupts her just in time. Dr. Campbell stitches her throat, assisted by Dr. Lizars, a neighbour. Later that evening, Dr. Campbell and his son Poole take Mary in a carriage to the Asylum where she is received by Dr. Joseph Workman, the country's most famous alienist. Campbell informs Workman that Mary is suffering from religious madness compounded by erotomania and the delusion of having had sexual intercourse with his son. Mary dies from the affects of her wound on Tuesday, May 5, 1868. The inquest is held on May 5 and 6, and an incomplete report of it is published in the Toronto Daily Telegraph on Saturday, May 9, 1868. Dr. Campbell published an explanatory letter in the same paper on May 13, to which Dr. Workman replies on May 18. These pieces are discussed as they appear in Dr. Campbell's pamphlet, certified on May 30, 1868.

What kind of man was Duncan Campbell, whose servant Mary became in 1867? In a letter dated March 27, 1854, not as a homeopath this time but as a doctor practising in Niagara, Dr. Campbell vigorously opposes a scheme for the incorporation of the medical profession that he feels would benefit Toronto doctors more than "local practitioners."[xlii] He argues that while everyone agrees that Medical Incorporation is desirable, it is most likely to be obtained through "united action" (363), which in turn will only be achieved through a scheme that benefits everyone equally. Centralization does not.

With the same flair for ventriloquism that he demonstrates in The Mary Boyd Inquest, he imagines local practioners, from Chatham and Bytown respectively, demanding "Of what use will a Museum in Toronto be to me? .... How am I to get books from the Library?" (364). Instead of the present Board, appointed by the Governor, Campbell proposes one "essentially representative" [his emphasis], with the "licensed practitioners" in each district electing a doctor to sit on the Board in Toronto. Campbell's insistence on a truly "representative" Board seems intended to tweak the old reformer, John Rolph. Campbell casts himself in the role of defender of marginalized interests, a role he was to exploit in the controversy over the Mary Boyd affair.[xliii]